A

SERMON

Preach'd before the

QUEEN,

AT THE

Cathedral Church of St. *Paul*, *London*,

On the 23d of *Auguſt*, 1705.

BEING THE

Thankſgiving-Day

FOR

The late Glorious Succeſs in Forcing the Enemies Lines in the *Spaniſh Netherlands*, by the Arms of Her Majeſty, and Her Allies, under the Command of the Duke of *Marlborough*.

By *RICHARD WILLIS*, D. D.
Dean of *Lincoln*, and Chaplain in Ordinary to Her Majeſty.

Publiſhed by Her Majeſty's ſpecial Command.

DUBLIN:
Re-printed by *Edwin Sandys*, for *Matthew Gunne* in *Eſſex-ſtreet*, 1705.

Isaiah XI. 13, 14.

——Ephraim *shall not envy* Judah, *and* Judah *shall not vex* Ephraim: *But they shall fly upon the shoulders of the* Philistines *towards the West, they shall spoil them of the East together; They shall lay their hand upon* Edom *and* Moab, *and the Children of* Ammon *shall obey them.*

THIS whole Chapter is by most Interpreters thought to have relation to the Times of the *Messias*; and the Words of my Text seem more particularly to refer to the calling in of the *Jews*: tho a very * Learned Person thinks that they were accomplish'd in the time of *Hezekiah* King of *Judah*, to which he supposes they immediately refer; but that in this and many other Prophecies of the Old Testament, besides the first and immediate Intent, there is a more sublime Meaning, not to be accomplish'd till the glorious Restoration of that People under the *Messias*.

* *Grot. in locum.*

It is not fit to detain this Auditory at this time with a nice Inquiry into these matters; but it is sufficient to our present purpose to observe, that here is a Description of a very wise and a very happy People, who overlook'd the Differences and Quarrels they had amongst themselves, and join'd heartily against their common Enemies; and that the Success is represented answerable to such wise and good Resolutions.

In order to understand the Words we must take notice, that tho the *Jews* were all not only of one Nation, but of one Family, owning all the same God, and the same Law, that of *Moses*; yet several Differences both in Religion and Politicks happen'd among them: To pass over the rest, ten of the Tribes (of which *Ephraim* was one, from whom all the rest are call'd *Ephraim* in my Text) separated from the Service of God at the Temple at *Jerusalem*, to which God had commanded them to resort. This bred great Hatred and frequent Quarrels betwixt them, to the great advantage of their Idolatrous

Idolatrous Neighbours and common Enemies round about them; which very likely they fomented and kept up from time to time, leſt the common Ties of Religion, and Blood, and Intereſt, ſhould unite them in a common Defence.

My Text is a Prophecy of this happy Union, and the happy Effects of it: Ephraim *ſhall not envy* Judah, *and* Judah *ſhall not vex* Ephraim: *But they ſhall fly upon the Shoulders of the* Philiſtines *towards the Weſt*; that is, they ſhall fly upon them as a Lion or other fierce Creature flies upon and ſeizes his Prey: *They ſhall ſpoil them of the Eaſt together, they ſhall lay their hand upon* Edom *and* Moab, *and the Children of* Ammon *ſhall obey them.*

I believe that every Body that hears me is ready to make the Application of this to our own Times, and indeed I made choice of the Words for that purpoſe; for tho the Paralel be not in all reſpects exact, yet it muſt be granted that we have in ſome ſort *Ephraim* and *Judah* among us in this Nation, that hitherto *Ephraim* has too much *envied Judah*, and *Judah* too much *vexed Ephraim*, and that our common Enemies have too long made their advantage of it.

My Buſineſs therefore at this time ſhall be to endeavour to perſuade both ſides, to make this Nation the happy place in which this Prophecy of my Text ſhall be fulfill'd; That we would all to the uttermoſt of our Power ſecond the glorious Deſigns of her Majeſty for our Country and Religion, and follow the Indications of God's Providence, who by ſo many Succeſſes granted to us, ſeems to ſhew what great things he deſigns for us, if we are not wanting to our ſelves.

In the Proſecution of what I deſign to ſpeak, I ſhall

Firſt, Take notice of the mutual Duties of *Ephraim* to *Judah*, and of *Judah* to *Ephraim*; and then ſhall ſay ſomething in general to both of them.

Secondly, I ſhall take notice of the common Duty of both to join againſt the *Philiſtines*, and the other Enemies of their Country and Religion.

Thirdly,

Thirdly, I ſhall obſerve, what by the Bleſſing of God may very likely be the effect of ſuch wiſe and happy Counſels; that they ſhall *ſpoil* their Enemies, and bring them to Obedience; or however ſo moderate their Power that they need not for the future be affraid of them.

The firſt Particular to which I am to ſpeak is the mutual Duties of *Ephraim* to *Judah*, and of *Judah* to *Ephraim*; Ephraim *ſhall not envy* Judah, *and* Judah *ſhall not vex* Ephraim.

Firſt, Ephraim *ſhall not envy* Judah. By *Ephraim* I told you were meant thoſe *Tribes* that ſeparated from the Worſhip of God at the Temple at *Jeruſalem*, to which Place only God had commanded the whole Nation to come to offer Sacrifice. The Firſt Duty therefore that they owe both to God and their Brethren, in order to make up the Breach between them, is to leave off their Separation, to go no more to their *Groves* or *High Places*, but to reſort to the Temple. And indeed there is no other way but this intirely to make up the Breach: for tho' Wiſdom in ſome, and Charity in others, and a Senſe of common Danger in more, may take off a great deal of the Heat that would otherwiſe ariſe; yet conſidering the Infirmity of human Nature, where there is a different Way of Worſhip, it muſt be expected that there will be ſome Uneaſineſs.

The beſt Advice therefore upon all accounts is, that *Ephraim* would return, and joyn with *Judah* in worſhipping of God together. And O what a bleſſed ſight were it, to ſee the Diviſions of *England* made up in this manner! This would effectually cure the Heats and Animoſities among us, and we ſhould not then be liable to be practis'd upon by deſigning Men, who ſerve their own turns by exaſperating both ſides, however the Publick may ſuffer by it. But if this be a Happineſs too great to be intirely expected, yet methinks thoſe Perſons ſhould think ſeriouſly of this matter, who do own that there is nothing unlawful in our Communion, and therefore can and do ſometimes come to our Churches, and joyn in our Worſhip. This, I know, is the caſe not only of thoſe few who come to qualify themſelves for Offices, but of very great numbers in all parts of the Kingdom, who have not apparently any temporal Intereſt to ſerve by it. I ſhall not at preſent inquire into the Reaſons they give why they cannot conſtantly joyn with us, tho' they can ſometimes; but would only deſire them to conſider whether they are ſtrong enough to ballance all the

Inconveniencies, which not only this Church and Nation, but the whole Proteſtant Cauſe, and the Chriſtian Religion too, ſuffer by it: They cannot but know, that their particular Caſe has occaſion'd very great Heats; and if theſe ſhould proceed, and at laſt let in the common Enemy upon us, whoever may be in the fault beſides, they will then hardly be able to excuſe themſelves either to the World, or their own Conſciences.

I ſhall conclude this Head with this one Obſervation; That the Kingdom of Chriſt is in this reſpect like the Kingdoms of the World; that it has ſome fundamental Conſtitutions which all its Members are oblig'd to, that are or ought to be the ſame in all parts of the Church: But as every Civil State, beſides its general Laws, has particular Statutes and Cuſtoms proper to particular Places and Bodies of Men, very neceſſary to the good Government of any Kingdom, ſo it is in the Chriſtian Church; beſides thoſe fundamental things that belong to all, there are ſome Duties that are different according to Time, and Place, and Perſons, ſuch as are the Orders of the particular Church where we live, which are not againſt the general Laws of Chriſt's Kingdom. And he would be as ill a Subject of this ſpiritual Kingdom, who ſhould neglect theſe things under the pretence that they are none of the general Laws of it, or come not immediately from its great Law-giver; as he would be of the State, who ſhould neglect the Rules and Orders of the Corporation or Society where he lives, under pretence that they are none of the general Laws of *England*, and are not to be found in the Statute Book.

This therefore is the firſt Duty of *Ephraim*, to return into Communion with his Brother *Judah*. But it muſt be confeſt, that tho' this is not expreſly mention'd in my Text, yet it ſuppoſes however, that they may be good Friends, and live well together, and joyn heartily againſt the common Enemy. And why may not this be ſo among us, notwithſtanding our Differencies in Religion? But then we are to conſider what are the Duties incumbent upon thoſe who diſſent from our Church, in order to this end; which I ſhall but juſt hint at, and ſo proceed. They ought not then to ſhew any bitter Zeal againſt the Church, which I take to be the meaning of the Word which we tranſlate *envy* in my Text. They ought to carry themſelves with Modeſty and Deference toward That which is eſtabliſh'd by Law, tho' they cannot themſelves comply with it: They ought to forbear all affronting or opprobrious Words or Actions:

They

They ought as much as poſſible not to give any Umbrage of Suſpicion that they affect the Overthrow of the Religion eſtabliſh'd by Law among us. In a word, they ſhould avoid every thing that tends to exaſperate, or make the Breach wider; and ſtudy the things that make for *Peace*, as well as thoſe things which they imagine tend to their own private *Edification*.

The next thing to be conſider'd is the Duty of *Judah* toward *Ephraim*; Judah *ſhall not vex* Ephraim. As I obſerv'd under the former Head of my Diſcourſe, that the firſt Duty that *Ephraim* ow'd to *Judah* was to return to Communion with him in the Worſhip of God at the Temple: So the firſt Duty that *Judah* owes to *Ephraim* is to endeavour to perſuade him to it; and if this were done with that *Meekneſs of Wiſdom* with which it ought to be done, very likely it might have good Succeſs, or however they might ſtill live peaceably together whether it ſucceeded or not.

By not *vexing of* Ephraim therefore is not meant, that we ſhould let thoſe that are in Error go quietly on in their Miſtakes without any means of better Information, or that in order to Peace we ſhould deſert the Defence of Truth. No, it is the Duty of all true Sons of the Church, eſpecially of thoſe who have the Honour to miniſter in holy things, to indeavour to reclaim thoſe that oppoſe themſelves; They ſhould therefore by the Strength and Cogency of their Arguments, and by the Seriouſneſs of their Lives and Converſations, by their Zeal and Diligence in their Paſtoral Office, and by a tender concern for the good of Souls, ſtudy to gain upon them. And I am perſuaded that the Church has ſo much Advantage in the Merits of the Cauſe, that if this were generally done, and joyn'd with that *Meekneſs of Wiſdom* which I mention'd before, it might produce very great Effects.

But ſuppoſing after all, that thoſe who ſeparate from our Church will not come in, what is to be done in that Caſe? Some perhaps will be apt to ſay they ought to be forc'd in; but this I doubt is the Voice of thoſe who have more Zeal againſt their Brother *Ephraim* than they have againſt the *Philiſtines*. My Text ſays, Judah *ſhall not vex* Ephraim: And certainly if Peace be expected or deſir'd, neither ſide muſt vex or oppreſs the other; If *Judah* do *vex Ephraim*, *Ephraim* will in return *envy Judah*, and no body but the *Philiſtines* is like to gain by that. The common Cauſe can never

ver be well carry'd on if both ſides won't agree to deal friendly and kindly by one another: As on the one ſide there ought to be no juſt Provocation, ſo on the other there ought to be no unjuſt Suſpicions, or groundleſs Jealouſies, or unreaſonable Fears, or ſo much as any Attempts toward Perſecution. But the Duties of both ſides will better appear by what I propos'd in the ſecond Place to ſpeak to both in general.

The firſt Thing then that I would propoſe to their Conſiderations is this; That Humanity, Mildneſs, and Charity are every where repreſented in Scripture as the great Duties of the Chriſtian Religion, and moſt agreeable to the Example our Saviour has ſet us. It was a Cuſtom among the great Men of the Jews to diſtinguiſh their ſeveral Followers by ſome peculiar Sayings or Cuſtoms, and accordingly our Saviour gave his Diſciples ſomething that ſhould diſtinguiſh them from all the reſt of the World: *By this*, ſays he, *ſhall all Men know that ye are my Diſciples, if ye have love one for another.* He did not chuſe to diſtinguiſh his Diſciples by the Rigour of Faſting and Mortification; for tho that in its proper time be very good, yet it may be, and is ſometimes the Effect of Superſtition, as well as of true Religion: Neither did he chuſe to diſtinguiſh them by a fierce Zeal for the Honor of their Maſter, becauſe Pride, and Faction, and Ill-nature might ſometimes prompt them to that, as well as a Concern for his Honor. But he choſe the Kind, the Gentle, the Meek Spirit to be the Character of his Diſciples. When they out of Zeal for his Honor would have call'd for Fire from Heaven to conſume the *Samaritans* who would not receive him, he rebuk'd them and ſaid, *Ye know not what Spirit ye are of.* "You are now "under a new Inſtitution which allows of no ſuch fierce and cru"el Proceedings. I came not to take away mens Lives, but to "ſave them by laying down my own: My Goſpel is a Goſpel of Peace "and to be propagated by the gentle ways of Peace and Love; "if Men will not receive it, the greateſt harm is like to be to "themſelves, and you have more reaſon to pity, than to be an"gry with them. When our Saviour calls out to all that are heavy laden to come unto him and learn of him; the great Leſſon he propoſes is Meekneſs: *Learn of me*, ſays he, *for I am Meek.* And certainly never any man ſet ſuch an Example of Love and Meekneſs as he did: He came into the World upon an Errand of the greateſt Love, to ſave Sinners; and while he was here, how meekly did he endure the Contradiction of thoſe Sinners whom he came

to

to ſave? And when *Jeruſalem* would not receive him, he only pities it, and weeps over it, ſaying, *O that thou hadſt known in this thy day the things that belong to thy Peace!* Indeed his whole Life and Death were almoſt nothing elſe but a continu'd Example of Goodneſs and Meekneſs.

2*dly*, To deal mildly and gently with thoſe who diſſent from us, is really the beſt and moſt likely method to bring them over to the Truth. It is certain, that Prejudice is the great Cauſe of moſt of the Errors that are in the World; and the greateſt part of People are miſtaken, becauſe they will not give Truth a fair Hearing. Now both Reaſon and Experience ſhew us, that nothing is ſo apt to gain upon a Man, and take off his Prejudice, as good Words and fair Dealing. And if we would perſuade a Man to any thing, the ready way to do it is firſt to get his Love and good Opinion; we may then propoſe the Arguments for Truth at a very great advantage, the Man is then pliable, and will harken to Reaſon; and perhaps will be glad if he can ſo far oblige us as to be of our opinion. Whereas if we deal roughly, and give hard Words, he preſently looks upon us as his Enemies, and throws away all we can ſay without Conſidering, and all the Effect is, that he hates us the more, and the Truth for our ſakes.

Indeed this fierce and rude Way of treating thoſe that are in Error, is not fit to be uſed toward any ſort of people whatever; for if they be really conſcientious, it is Inhumane and Barbarous to treat them ſo; but if they are Proud, and Factious, they are of all the men in the World the moſt unapt to be convinced by it.

A ſoft tongue, as *Solomon* tells us, *breaketh the bone.* Soft Words may perhaps work upon the proudeſt and hardeſt Heart, but if two hard things meet together, they may by their Colliſion ſtrike Fire, break or wear out one another; but neither of them is like to be much Mollified.

Thirdly, Natural Equity requires this fair and mild Dealing, becauſe We all expect it from thoſe who Diſſent from us; There is none of what Party ſoever but takes it very Ill, and thinks he has hard Meaſure, to be abuſed, and cenſured, to have his Actions miſrepreſented, and his Perſon expoſed, becauſe he cannot think the ſame things that other People do.

When God commanded the *Iſraelites* to be kind to Strangers, the Argument he uſes to perſuade them, is, That they ſhould remember that themſelves were once *Strangers in the Land of Egypt*; That it was once their own Caſe, and perhaps might be ſo again. The Author to the *Hebrews* tells us, That we ſhould remember thoſe that *ſuffered Adverſity as being our ſelves alſo in the Body*; That we are yet on this ſide the Grave, and carry a Body about us ſubject to as many Miſeries as any of our Neighbours; and that what they ſuffer to Day, may, for all we know, fall upon us to Morrow. Our Natures are as liable to Errors as to any other Misfortunes, and the beſt Men are liable to ſuch as may ſufficiently Expoſe them to the Cenſure of the World; and therefore, when we do uncharitably judge and condemn our Neighbours for ſuch things we do only pronounce a hard Sentence againſt our ſelves, who have perhaps as great, or greater Errors than thoſe we ſo ſeverely Cenſure in them. And tho' by chance they are ſuch as the World has not yet taken much Notice of, ſo that they do not Engage us againſt any Party, or bring us Diſturbance; yet this is accidental, the Humour of the World may alter, they may ſet as great a Value upon thoſe things, as they have upon ſome others of as ſmall Concern, and then it muſt be our Turn to lie without Pity Expoſed to all thoſe hard things we pronounced againſt our Neighbours. This is no ſuch unuſual Thing in the World but that we may judge it very poſſible to come to paſs; but however this be, it is certain that all Parties Expect a Candid and Mild Treatment from the reſt, and therefore, according to our Saviour's Rule, *of doing as we would be done unto*, ſhould all afford it to each other.

Fourthly, The laſt Conſideration I would Propoſe, is the Words of the Apoſtle, *Jam.* 3. 14, 15, 16. *But if you have bitter Envying*, or Zeal, *and Strife in your Hearts, glory not and lie not againſt the Truth. This Wiſdom deſcendeth not from above, but is Earthly, Senſual, Deviliſh. For where Envy and Strife is, there is Confuſion, and every evil Work.* A great part of the World have been ſo long engaged in Heats and Diſputes, that they have quite forgot the Nature of our Holy Religion, which was never deſigned by God to yield Matter for Quarrel, but to make People more Holy, Charitable and Beneficial to the World; It has been too common a Miſtake for Men to think they have done enough in Religion, if they

they have been Zealous for the Party they reckon Orthodox, and to glory as if they had done God good Service, when perhaps they have all the while been only gratifying their own Pride and Paſſions, ſo that inſtead of the Holy, Pure, and Peaceable Religion which Our Dear Lord left us, the chief Things promoted, are Animoſities, Fewds, and Factions.

It is a Melancholy Thing to conſider how much this has been the Caſe of our own Church and Nation for above theſe Hundred Years; and more Melancholy to Conſider that we do not yet ſeem inclined to grow Wiſer. No ſooner was the Church Reform'd, but the *Enemy* ſowed theſe *Tares* in the *Field*, which have hindred the Growth of the good Seed ever ſince: So that inſtead of Joyning heartily together to promote True Piety, and the Divine Life, and the Intereſt of the Reformation, a great Part of our Zeal has been taken up in Heats among our ſelves. This has cauſed a great Relaxation of Diſcipline, and Corruption of Manners; has hardened thoſe among us who adhered ſtill to the Church of *Rome*, and made our Reformation odious; It has raiſed Hatred and Animoſities, Schiſm and Hereſies in the Church; and Diſcontent, and Faction, and Diviſion in the State. This brought us at laſt into a Civil War, and then *Confuſion, and every Evil Work* muſt of Courſe quickly follow. When God was pleaſed to put an End to theſe Diſtractions by the Reſtoration of the Royal Family and the Church, it was not long before this bitter Spirit ſpoiled moſt of the good Effects we might juſtly have hoped for from it. Inſtead of Uniting together and healing our Breaches, all Parties Retained very much of their ancient Animoſities. What our Diviſions have done ſince, and do ſtill, I need not repeat, we all ſufficiently Know. What they may ſtill further do, God only Knows; but I am ſure we have a great deal of Reaſon to fear. The Apoſtle tells us, That *if we bite and devour one another, we ſhall be devoured one of another*; Or, which is like to be as bad, we ſhall both be devoured by the Common Enemy; for while we are Quarreling among our ſelves, they are at work, very buſily at work againſt us. I am ſometimes almoſt amazed when I conſider all the Deſigns and Contrivances they have, and the great Zeal and Diligence wherewith they carry them on; and cannot but Wonder that we are not before this Deſtroyed; but God has been better to us than we have been to our ſelves; who, I hope, will ſtill protect us againſt all their Deſigns; But in plain Truth, it is but a ſmall Sign that

God

God intends a Favour for a People when he ſuffers them to be ſo far Infatuated as to fall out among themſelves, when there is a Common Enemy ready to break in upon them and Deſtroy them all together. What He will do with us He only knows, but if he ſhall think fit to let our Diviſions bring us under the Rod together, I hope that *that* at leaſt will take down our Spirits, and when we muſt go to the ſame Priſon or the ſame Stake together, then we ſhould be Brethren again.

This brings me to the *Second Particular*, to which I propoſed to ſpeak, which was to ſhew how much it is the Duty and Intereſt of both Sides to joyn heartily againſt the Common Enemy.

We are now Engaged in a War, not lightly entered into to gratify the Ambition of our Prince; but undertaken, after the ſolemn Deliberation of the Great Council of the Nation, as neceſſary for the Preſervation of our Liberty, our Country, our Religion, and all that is dear to us in the World. The Power and Ambition of the *French* King have long been a Terrour to all his Neighbours, and more eſpecially ſo ſince his ſeizing of the *Spaniſh* Monarchy; This has convinc'd moſt of the Princes of *Europe*, that either they muſt endeavour by Arms to reduce this Power, or elſe ſubmit to be ſlaves to it; And ſo far our Caſe is common with the reſt of our Neighbours, and of thoſe who are of the ſame Religion with Him; Their Liberties are in danger as well as Ours; But Popery is a terrible Aggravation of Slavery to a Proteſtant Country; The very Word *Slavery* muſt be odious to *Engliſh* Men who live under ſo mild and good a Government; But *Foreign* Slavery, and *French* Slavery, and *Popiſh* Slavery, carry ſo much Horrour with them, that no Words can aggravate or ſufficiently expreſs it; And therefore I ſhall not attempt to do it, but would only appeal to the inward Senſe of Men, to their ſecret Hopes and Fears which never flatter; And I am confident that I may in this Caſe appeal to the Conſciences of all that hear me. We hope to ſee many good Days, to enjoy our Friends and Relations, and what God has given us in Quiet and Security; to have publick Peace, and the Liberty to ſerve God in Purity according to our Conſciences; But which of theſe things do we expect to have if our Enemies ſhould get the better? Are not the Thoughts of that, tho' bleſſed be God very unlikely to come to paſs, yet ſtill a ſecret Damp to all our Hopes? Is not all the Happineſs we promiſe

miſe our ſelves in this World ſtill with this Exception, if it ſhall pleaſe God to preſerve our Government, and keep us from thoſe Miſeries which a Change muſt bring upon us? For indeed what can be the Effect of it but Slavery to our ſelves and the reſt of *Europe*, joyned with ſo many Calamities as a Bigotted Prince muſt bring upon a Nation of a different Religion; as many as Popery always brings where it has Power over Proteſtants. For that Religion is irreconcileable to all others, and muſt and will perſecute whenever it has a good Opportunity: Perſecution of Hereticks is as much a Law of their Church as any they have among them, and a Law that has been as much put in Execution; And if ever it has been for any time ſuſpended, it has been plainly where they could not help it. But that is the true Genius and Spirit of their Religion; and more-eſpecially now, ſince our Great Enemy of *France* has framed, and ſo far carried on the Deſign of rooting out the Northern Hereſie, as they are pleas'd to call our Religion. He has indeed pretty effectually done it in his own Country, by forcing at leaſt 200000 Souls to leave their Native Land, and all they had, to ſeek their Bread in ſtrange Countries where they could get it. Infinite numbers of Families more have been undone by all the vexatious Ways of Oppreſſion, and ſo prevailed upon at laſt to diſſemble their Religion, and wound their Conſciences to ſave themſelves. And yet this is the Man that ſome Engliſhmen, and who calls themſelves Proteſtants too, would have had, and I doubt ſtill deſire to have, for the Deliverer of *England*, and the Preſerver of our Church; This is ſo monſtrous a thing, that I do hope, and believe that the number is not great of thoſe who expreſly deſire it; And I would fain hope, that for the future, all Engliſhmen will be ſo wiſe as not to be Heated by Theſe Men, and carried into ſuch Meaſures as muſt bring the Matter about whether they themſelves deſire it or not. Can we expect that if that Prince ſhould prevail, he will uſe us better than he has his own Subjects? There is certainly one thing in which our Condition is like to be much worſe; they, when they were forced to leave their own Country, yet had this Comfort, and a Comfort it was, that there were other Proteſtant Countries which could, and did receive them. But where ſhall we fly? Or who can, or will dare to receive us? The ſame Calamity that falls upon Us, muſt very probably, at the ſame time, or ſoon after, fall upon all Countries that profeſs the Reformed Religion.

But this is a Conſideration too melancholy for a Day of Thankſgiving; let us therefore make this Uſe of it, to bleſs and praiſe God the more for the great Succeſſes He hath given us, and for the Hopes we have thereby, that theſe things ſhall never come upon us; And let it fill our Hearts with a ſenſe of Gratitude to our Glorious Queen, who has ſhewed ſo much Zeal in the Proſecution of this War ſo neceſſary to the Safety of Her Subjects, and who has been bleſſed by God with ſo much Succeſs in it.

This brings me to the Third and Laſt Particular, which is to conſider, what very probably, by the Bleſſing of God, may be the Effect of a happy Union among our ſelves, and of our hearty joint Endeavours againſt our Common Enemies. My Text ſays, That *Ephraim* and *Judah* being thus join'd, ſhall *fly* upon their Enemies and *ſpoil* them, and bring them to Obedience. As for our ſelves, we have not entered into this War to inlarge our own Dominions, or to poſſeſs our ſelves of what belongs to our Neighbours; but only to ſee that Juſtice and Right be done, and that our ſelves and others may not be at the Mercy of a Prince who has hitherto put no other Bounds to his Ambition, but to ſeize upon all he can get, whether Right or Wrong; And therefore we have this to intitle us to the Bleſſing and Aſſiſtance of God, that we have a juſt Cauſe; which is ſufficient to encourage us to go on with Reſolution: But after all, it is fit for us both to think and ſpeak modeſtly about the Event; for that is ſtill in the Hand of God, and He may, either to puniſh us for our Sins, or to anſwer other wiſe Ends of his Providence, ſuffer an unjuſt Adverſary to prevail againſt us; we ſhould therefore continue our Prayers to God, and live in an humble Dependance upon him, and endeavour to do every thing that may engage him to be of our ſide.

But if we may judge of the future Favours of God, by the Bleſſings He has already beſtow'd upon us, we have certainly very good Grounds to hope the beſt.

This is now the Third time that we have had the Honour and Happineſs to attend our Glorious Queen in this Place, to return our Thanks and Praiſe to God for the Victories that He has given

to

to our Arms; and in the mean time, tho' we have had reason enough to humble our selves before Him for our Sins, yet we have had none to do it for our ill Successes. When we met here the last Year, it was to celebrate One of the most Signal Victories that this, or almost any Age has seen; That which we are to praise God for at Present, has not indeed so much of the dreadful Parade of Blood and Slaughter, but seems to be the Effect of as Wise Counsel, and as much Bravery as the other; We forced our Enemies from their strong Holds which they thought Impregnable; we routed one part of their Army, and made the other fly before us; they have been forced to seek out Places of Refuge ever since, which very probably would not have Protected them so long, but for some fatal Mistakes which do too often attend the best formed Confederacies.

There are many other things might be insisted on as good Grounds for hope of Success in this War, such as the heartiness of the Body of our People in the Cause, the Greatness and Bravery of our Fleets and Armies, the number of our Allies, and the like; but I would have a care of the Sin of *David* in *numbring the People*; and not to inlarge upon these things which may be interpreted rather as Arguments for Humane Confidence, than for our Dependance upon God.

Let therefore God have the Glory of whatever we are, or have; let us praise him for our Armies, and for the Success they have had; But especially let us praise Him that He has been pleas'd to give us a Gracious Queen, in whom concur all the happy Presages of Success mentioned in my Text, Who Loves *Judah*, and is against *vexing Ephraim*, and is Zealous and Hearty against the *Philistines*; She cannot indeed, by reason of Her Sex, go Abroad and Head our Armies, and Fight our Battles for us, but blessed be God She does not need it; She has had the Wisdom and Happiness to make Choice of a General who fully Supplies that Defect; a General who is an Honor and Glory to our Nation, as well as a Blessing; The Honour and the Ornament are indeed Ours, but the Blessing reaches to all Countries that have no mind to be Slaves to a French Power.

I have now done with that to which I at first propos'd to speak, but cannot conclude, without once more exhorting, That we would have a Care that we do not, by our unseasonable Divisions, lose the good Effects of all God's Mercies to us; Let us remember that the *Philistines* are equally Enemies both to *Ephraim* and *Judah*; and equally desire and endeavour the Destruction of both, and if we suffer them to Prevail, and to Ruin our *Country*, whatever *Party* we take must be Ruined with it.

FINIS.